

of the WORLD'S CRESSER, Norwood Mo.

3rd. if not, why not?

4th. where was the church that Martin Luther left founded?

5th By whom was it founded?

6th. where was it established?

7th. Why is this reading under the 1st. Epistle 1st. John? under heading.

He warneth them not to believe all teachers who boast of the spirit.

But to try them by the rules of the catholic faith.

Dear sir if this meets with your pleasure please answer through your papers.

yours truly,

P. McCall.

And they was to be of the same mind, one toward another; they were to bless their persecutors. Bless and curse not. (See Rom 12-9 to 16)

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: + 1 Peter 3-8-9.

Oh dear readers, with such strong scriptural language before us: can you see any room that will justify the many divisions that exist among the people to day, with so much contention, strife, and railing at each other? or are you not duty bound to say, in the language of God's word, that they come from the lusts, that war in their members; "ye lust and have not, ye fight and have not, because ye ask not; ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts. Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God (or Do ye think that the scripture saith in vain?" (See James 4-1 to 6.)

No they do not; for we have proven to you by the word of God that the workings and character of the above stated man, has so far, went to fulfill the prophecies concerning the beast; that we must say that he was the beast.

But this does not yet satisfy us: we must follow his dark and baneful powers on down as time passes by, leaving behind the dark and stormy days of horror, and heart rendering scenes of shrieking mothers, and children, as they are torn from each other and tied to the stake and now terrified at such a sight, we are swept on under the vale of contamination, softly drifting into the power of a gorgon, (the second beast,) and into his boat of prestage. We need not charge the Roman catholic church of wielding this scepter of power alone, but standing under the towering mast of the ship prestage, (built by the lecher of the second beast) viewing the chasms of presumption, the adulterated fields of dissocation, we are made to realize the fact that no longer does this power only belong to the catholic church, but in those chasms and fields that we are viewing, it is spreading its deadly work, and baneful destruction in the name of christian science, or animal magnetism.

And with these remarks, we shall again turn to our work by presenting to you some facts upon this power, as they are presented to us by one of the most honest of their number, and it reads thus: "We are placing in your hands a most potent agency for good or evil; used for proper purposes, and with a clean apprehension of what you owe to yourself and others, it will cause thousands to rise up and call you blessed; but on the other hand if you think only of yourself, and if you take the advantage of the ignorance of the multitude, and use for dishonest purposes these great powers, which are placed at your command language, cannot describe the punishment you will deserve, and will follow, on such a course; for this study, above all others, must be approached with the most profound feelings of reverence and awe.

No trifling is excusable, no levity in place. For it deals directly with the immortal part of man, (the soul.)

It gives us control over the bodies and minds of others, it teaches us how to cure diseases, and gain information of the past, present and future; it places this world and the next, within the range of our vision, and gives us knowledge of things, and places all things within our grasp." Does not this remind you of the subtilty of the serpent? Certainly it does. For it makes you as gods. But this is only one among the thousands that could be given; and for its authenticity, please see, Dr. Clark's "Hours at Home;" "M. Despine, Inspector of mineral waters, in Aix in Savoy," "Harriet Martineau," "Maximilian Hell," "Dr. Frederick Anthony," "Mesmer," and also the demand made in 1826 of the Academy at Paris, for an investigation committee; when there were nine men, chosen to investigate this great power, and for five years they continued the investigation, and at the end of that time, they made a report, that was favorable to all the leading pretensions of animal magnetism." Linking these truths with the magicians of Daniel's time, (Dan. 1-2) and then to those of Moses' time, (Exodus 7-11). From thence into the Garden of Eden, where the serpent beguiled Eve, (with this same animal-tious power) we then will have it traced back to its very fountain head.

And from this head you can see its turbulent waters spreading their waves over the heart, and minds of the people of all ages and has been the sole cause of men lifting themselves up as though they were gods.

And to say, the same power is holding men slaves, under the flow of its poisonous streams, by the teachings of the beast, under catholicism, by taking advantage of the ignorance of the multitude, by this great power which they have at their command, and are using it for dishonest purposes to gratify the lusts of the flesh and not only they but protestantism is following in the same wake. We have warned you of this fact, and now we ask you in the name of Jesus Christ our Lord, to hear the council of God, as he pleads with you as a loving father pleads with his wayward child; and the wooing of his spirit by which we cry Abba Father! And to you now dear reader, by the Word of God we speak as unto children, "cast off the works of darkness and put on the whole armor of light. Be not yoked together with them, for what fellowship hath righteousness with unrighteousness. Or what communion hath light with darkness, or what fellowship hath Christ with Belial; and what agreement hath the temple of the Holy Ghost, with an idol; for you are bought with a price; therefore glorify God in your own body, for ye are the temple of God." For this cause God hath said I will dwell in them and walk in them, and I will be their God, and they shall be my people. He says:

Wherefore come out from among them, and be ye separate, with the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6-17-18.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. 2 Cor. 7-1.

Oh yes, let us cast out "the spirit of darkness that now worketh in the children of disobedience; the prince of the power of the air. (See Ephe. 2, 2.) In whom the god of this world [the beast and his power] hath blinded the minds of them that believe not; for there are many unruly and vain talkers and deceivers. But thou, Oh dear one, study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the Word of Truth, and it shall be given unto you to know the mysteries of the kingdom of God, for the Word of God is quick and powerful, and sharper than a two edged sword; for they are they, that testify of Him.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find help in time of need, and make straight paths for our feet, and be at peace with all men; let brotherly love continue, and be not forgetful to entertain strangers; for thereby some have entertained angels unawares; remember them that are in bonds, as bound with them also those that suffer adversaries, and those that are in prison, the poor, and the needy the widows, and the orphans: hold up those that are weak, and if you overtake a brother in a fault, restore such a one in the meekness of the spirit and love, and let your conversation be with out covetness be content with the blessing of the Lord, with such things as He has given you, for He hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is our helper. we shall not want, nor fear what man can do unto us, for Jesus Christ is the same to-day, yesterday, and forever.

To Be Continued,

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# Roman Catholicism Exposed, The One Man Theory Condemned AND Bible Points Discussed.

## JOHN'S SECOND BEAST WITH TWO HORNS LIKE A LAMB. WHAT WAS THE CAUSE OF MARTIN LUTHER LEAVING THE CATHOLIC CHURCH?

Continued from last week.

But just one more of Luther's letters to the pope, is all we will give in this work. It reads thus:

"Most worthy Father in God, once more I approach you, not in person, but by letter, entreating your paternal goodness to hear me graciously." Now therefore most worthy Father, I write as I have already done before, that I have not shown (as I have reported) sufficient modesty, meekness or respect for the name of the sovereign pontiff; and although I have greatly provoked I see that it would have been better for me to have conducted my cause with greater humility, mildness and respect. \* This grieves me very much, and I ask forgiveness. I will publicly confess it to the people from the pulpit, as I have often done before, I will endeavor, by God's grace, to speak differently. Nay more; I am ready to promise freely of my own accord; not to utter another word on the subject of this business is arranged. But also, let those who made me feel, be compelled on their part to be more moderate henceforth in their sermons or to be silent. As for the truth of my doctrine, the authority of St. Thomas and other doctors cannot easily move me. I must hear, (if I am worthy to do so) the voice of spirits, which is the Church.

"For it is certain that she bears the voice of the Bridegroom, which is Christ. In all humility and submission, I therefore leave your paternal love to refer all this business, so unsettled in this day, to our most holy lord Leo X, in order that the church may decide, pronounce and ordain, and that I may rest with a good conscience, or believe with sincerity."—R. L. of 1545, Vol. I Page 442.

Now if any one can read these letters, and believe that Luther was not the beast that the Reformer saw rise up out of the earth, and still say that he was a good man, they can say more than we can. For we say he was the second beast, and it was this, but nothing Portenae refused to obey, and with his blood, in connection with thousands of others, the Word was preserved on the annals of time until it has reached our hands; and while the whole world has been wrapped in darkness, the Word has stood and will stand until the end of time, pure as a Golden Gem.

And from this stand point you will plainly see that the object had in view by this man and his colleague, was not a true one. For his letters show that he was determined that the pope should be acknowledged as God, and have Christ ignored and His name rejected. He even confessed that he had not done right, and that the pope's ear was that of Christ's, and that with him it could be just as the pope said.

And this scheme, in the course of time, has furnished the member of the beast, and his contaminating career of sin and destruction among the people. And Jesus foreseeing their great cloud of mysteries that would divide the people up into mill-sects; before He quit earth's ministry as a man, his prayer to the Father was for his disciples. And in this manner he prayed for all that would believe on Him through the Word of his disciples.

"Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. St. John. 17-20-21.

Christ in his prayer left no room for divisions among his followers, but the union that was between Him and the Father, was the binding link of his children that by such a union among them the world might believe on Him.

From this we have learned that Christ did not intend for men to be saved by a great division of small sects, numbering six hundred and sixty-six, but by a strong tie of his love, binding them together in one. And it was to be by this union of love, that men was to know that they were His disciples: If they had one to another; and that love was to be without dissimulation, and they were to be kindly, effectually one to another with brotherly love,

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